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M2318

Music/Lunch

Westtown/ Barn

Saturday/Sunday October 27-28, 1973

MUSIC

MR. NYLAND: So, what do I do - look at the one candle? Are there more? I asked... Are there more?

Someone: (Yes.)

MR. NYLAND: Too many, huh? We'll light them later, will we?

So, my birthday and this night -it's tomorrow morning, a.m., at two o'clock because I was born twenty-four hours before. And at two o'clock I understand daylight savings stops, and you're allowed to set your clock back one hour. It means you can live that one hour again.

We talk many times about repetition, of what has taken place in unconsciousness, to do exactly the same thing again and then try to be conscious. I can imagine that if you set the clock back before you go to bed, if you're not too sleepy, you can see what was - let's say - what had happened during that hour: how you were. And perhaps if you could repeat your thoughts - not necessarily your feeling, although they will go with it, and not necessarily your physical behavior. As

it were, to look back to see what you have been, to meet the next two o'clock - one hour later - perhaps in a different kind of a state. I will use that hour also, but since it is my birthday, I'm entitled to look over the whole year, from a year ago until now. I will start with what was last year, almost my eighty-second year--second birthday. Sometimes I hope I could forget it. It was very difficult for me;as many of you know I was in a hospital, and on my birthday I had my first little bit of operation. I do not know, even now, what that particular period of being in a hospital, having to be quiet, considering myself, what that did to me. I think about it many times. I try to find out the reason. I don't know why. But of course there are many things like that in my life/things that have happened and I don't know why. I've had trouble with my eyes for the last three years or so and I still don't know why. I hope that they will be better in the future. I do not know what to do about it, I can have hope for it, I can pray for it. If I believe in God maybe He can help. Maybe it has taught me to look inside, I said once, to try to discover what is written on the inside of my eyelids. If I do close my eyes, sometimes in the evening, I see certain scribbles on it. They seem to be quite clear , but it is a language I cannot really recognize. I do my best. It is written in a language I do not understand yet. And it is very much the same as when I try to read. I see the pages. I see letters. There are sections of it which are blank, and just enough to make the rest unintelligible. So I cannot read and of course I cannot write very much. I try to write by touch.

What is really the meaning of these kind of things for oneself? Here we are at the end of my year. I have to remember the many times that people/have sat next to me on their birthday, and I've said several things every once in a while, in accordance with what I thought might

be useful or appropriate. Now I have to say certain things to myself, which are right for me, and with a question: what will I do in the next year? And looking back over the last year: what have I done? Of course, you might say I'm responsible for that and I ought to know. I should know by this time that whatever I do should have a meaning, that that what I have in mind should always be adjusted to an aim, a far aim - but not so far anymore, as far as this earthly life is concerned. I do not know if my years are measured. One really doesn't know very much about it unless there is a very definite indication of something - if one is sick, maybe it can be predicted. I'm not sick. Psychologically, I do not know what the future can bring. I must live daydby day. I have an idea that I will know at the proper time. So far I don't know it. And I live along as much as I can now simply almost day by day. I still make plans. I want to make plans regarding the group, because that, for the last years, has been my dedication. I think of it - how long have I known about Gurdjieff. I say, forty-nine years - seven times seven - it's very long. What have I profited by? What has been the meaning? What is it that I honestly can say that, to some extent, in thinking about it when I was quite young - although perhaps a little older than the average of us - what did I hope for? What did I expect? What did I wish? What did I see at that time of myself as potentiality?

And you see, I must talk a little bit about myself on my birthday because that's my right. At the same time, my life being sufficiently long enough and having had enough kinds of experiences, and I, coming to the conclusion that the experiences of my life have been very rich, that I really feel wealthy. It is also up to me to see what I have to do in order to make it come to a climax, or perhaps not such a climax - to come to a right kind and reasonable end, of this life on Earth. And

also that
XXXXXXXXX/I don't believe in very much because I don't think that my life will stop, that I've had opportunities to find out what it was. I've honestly tried to find out. I've tried to be honest about it. I've tried to be honest about myself in not becoming prejudiced, or even rationalizing - not in the later years, at least, not rationalizing and justifying so much. It was more a question of acceptance, more and more of what I was ,, with all the different influences on me, and of course reactions which became my own. But then at certain times, and sometimes quite early, there was a feeling of - to what extent am I responsible, and where can I say it was the responsibility of someone else, and what should I do about it if I felt that responsibility? How far did it extend? An extension of taking the responsibility for the totality of my life is not something that you start to accept at a certain time, even if you become more or less mature. And the maturity, many times start with the maturity of the physical body. And at that time then, Mother Nature, stopping one's particular growth, also wishes the feeling and the intellect to stop. She cannot do that because there is still too much life and wish for expression of life within them, and although we say they are potentially capable of becoming something else, it is at that particular age that they do not grow any much in the direction that we mean when we say, growing up. They start to spread around a little. They accumulate more facts of a subjective kind, and in that sense they are enlarging their capacity.

At what time actually one's life starts to take on another kind of coloration in which one starts to consider different questions than just the existence on Earth. And when then, at such a time, one considers not only the possibility of eternity, and thinking about what is meant by God, what is meant by His All-Father's wisdom, and being brought up more or less in a Christian tradition, certain

terminologies regarding that kind of a religion, and church, and dogma and doctrine, instilled in me by my father and mother, and by different well-meaning people - all starts to take on a certain form. I remember my father died, more or less at that period and I do remember a reaction and a relationship with my mother. And that although I was brought up by having to go to church regularly every Sunday, it was already during the time that my father said I was completely free to do what I wanted. And so when one Sunday I said won't go, it hurt him. And being my father, he felt that he could tell me what I should do. And of course I didn't like that. He told me I should go to church to please him. I've never understood it. I don't think I even now understand it. I was young. I was growing up . I was looking around in the world; I was out for my own experience, and I didn't think that my father had any right to tell me what I should do regarding that experience, particularly when it had to do with something that was completely private for me. That was my relation towards God. Stupid as it may have seemed at the time, and how little I did know about anything that had to do with any form of a higher living,or any kind of a creature, or whatever I imagined God to be, I didn't think that my father could tell me what I should do just to please him. And whatever his reasons were, afterwards, thinking about it, I do realize what perhaps his motives might have been. I've never asked him. And he died without giving me that information.

At the same time I felt a responsibility then, regarding that what was so-called religion. And my mother, being religious, and knowing that it was necessary for this kind of form of expression of religion, that it was not only going to church, but that there were certain periods in which there was a Holy Sacrament. And it was necessary

for all those well-meaning people who claimed that they believed in God, in the sense of Jesus Christ, and Jesus Christ as mediator, to reach God, even to say and to express His name, that then a Holy Sacrament was necessary to go to. And it was required of me to do that, and again I didn't want to go it. Because I couldn't see any sense in it. I didn't believe in bread turning to flesh, and I didn't that wine would turn to blood. And still that what was was preached. And in being there, sitting at the table, one had to believe it because that was it. I went because of my mother and it didn't do my any harm. But again afterwards, this whole question of religion came up. Who is this mediator? Why should I believe in Jesus Christ? When I wanted to believe in God? Direct - because I had a feeling, and the saying was in accordance with the Bible, I was God's child. So then why, why in God's name couldn't I say to God that He was my Father if I wanted to go to Him. Why should I go by means of something else?

I remember it came up when I was a student, and there was a certain association which was based on Christian religion, more or less, and we had a summer camp. I was one of the officers. And it was necessary to say either yes or no to that particular doctrine. And I didn't say it. Instead I wrote a little bit of an article which was published in some kind of a bulletin. And it was made very clear in that, that I didn't want to use such terminology, but I was Christian, or rather I was religious. It was very good that I did it. It didn't make much difference, I think, to the others. I certainly was not dismissed. It gave me, for a long time, my best friend. And we could agree then on a variety of different exppessions and ways to live and how. And it was right, and it lasted a long time to have that kind of understanding.

But you see, this question of not wishing to accept, only then when I could agree with it, when it was clear to me in my logic, when

I felt that it was necessary then to say yes, and not until my conscience would allow me - all of that was quite right. And also, in addition to that, whenever I had to make a decision, when I had to say yes or no, many times I said it to please someone else. And knowing at the same time that if I actually did say that, if God were there, He would know why I said it. And It was not that I wished to forget Him but, being like a child, I simply accepted that He knew all, and for that reason that I acted in accordance with my own conscience. It was at such a time that I said, if God wants me to use the name Jesus Christ, I'm quite certain that He will tell me. I couldn't take it either from the Bible. As far as that, I considered (it) a misrepresentation anyhow. And I couldn't take it from anyone else because they had to live their life, I happen to live mine. I was fully convinced. And therefore I kept on reading and thinking and searching, reading a tremendous amount - interest in many different kind of religions, all around, you might say, because I had to find out what was what. And I didn't stop reading and thinking about it. And in that I believe, I got some experience and maybe some knowledge.

But you see, this old question: can I see God, or is there something even that I do not dare to use even as His name? And that it is not up to me to believe, but to hope that someday, maybe sooner, maybe much later, something would happen to me that then would give me the knowledge that that what I was doing, or thinking, or feeling was right. It is really after many, many years that this whole concept of a mediator became clear to me, that actually that what was meant was within myself, and not connected with any kind of a person, even if such a person was a Messenger from Above. And it is really in that way that Gurdjieff helped a great deal. I would say he helped in two ways. You know he called what he has written about 'esoteric Christianity'. It was

the opening up of a different phase, an insight into the actuality of religion, as religion was as principle. I would say, at such a time, reading Emerson, Conduct of Life, that what was necessary as guidance, that what actually had to do with the behavior form of a man, and not only on Sunday, but that he should have to see what he could do during the whole week, because after all his life was not just living on a Sunday only. And it did not consist of a church. And although there were many questions, and asking different people - people of good standing, people who really had a very lovely, kind way of looking at life and who were helping, and they did not actually know. And the scientific world, it was wonderful for me. But, in that kind of science even at that time, and as you know science has really deteriorated a great deal; but at the time when I was young, there were many and of course I asked. I could not help asking. Philosophy - I knew several, also grown up man, with whom I talked. I read ferociously, all kind of philosophers in different languages because it was familiar to me, it was easy. And I wanted to drink in whatever they could say. And I tried and I tried, I didn't really get so much out of it, then only something that became a realization more and more for myself that it was a question of : what am I? And to what extent can I, what I am now, begin to do something else? And not wishing to follow prescriptions of any kind of a religion, where I had to do this and I had to do that, mostly expressed dogmatically in a very narrow form, and trying to extract from it what was really the principle and looking at such forms of doctrines and, trying to find out, I found myself many times lost in the words used, and not being able to express them in that way for myself. And I tried to make a religion, you might say, of my own, until I understood what was meant by this mediator.

The question of the realization of bondage of a man when he lives

on Earth, and when he has within himself this desire that he ought to be free. Perhaps at that time, forty-nine years ago, I didn't express myself that way. But I had gone through a tr[illegible] amount of living, I wouldn't say suffering, although I know that my life never has been easy. And explanations can be astrologically understood, I really don't know. I do know that there was a certain striving and I wanted to continue with trying to understand what really was the meaning of my life. And when my father died, and my brother died, and my two sisters died, it was rather difficult. My mother died. And I have gone through a great deal of that kind of life and death, people who died around me and getting older and older. Those who were of my age, I inquire sometimes and I hear, oh yes, so and so died, didn't you know? I said, no I don't know. I don't know anymore that they have died because maybe I have lost contact with them. And so I say to myself, but why do I continue to live? Why don't I die? I've lived long enough - at least according to my standards. It is not that I'm interested anymore in something that you might say is new, although every day I do wake up with a hope that something new might come, and I do believe in such miracles simply because I know how little I know - practically nothing - and I would like to know more. But it is not for the knowledge. I want an understanding which helps me in my life to be able to live the way I must live in accordance with certain rules. First, the responsibility for life as I have received it and the way I have been brought up, and the way I have been influenced. And regardless of whatever that influence may have been, I 've taken over the responsibility for myself in the acceptance of myself as I am, not blaming anyone, not saying that it was the will of God that I am this and that, simply accepting that what I am for the sake of an understanding which I believe was the meaning of, I say God

again and again, any higher form of Being which is for me higher. I mean by that, more developed. In our sense of the word, we mean more free.

When we look at several religions which, of course, indicate different stages, different levels of being, it doesn't matter what names they have. There is always the indication that somehow or other this life on Earth is not so easy, and our state of unconsciousness is not always understood why; and that for the reason of having to have a mediator, that one can only reach that what is higher by an understanding of oneself. And that the mediator is really a concept that can give one that kind of knowledge, and changing the knowledge into an understanding so that then the understanding on this level, becomes the knowledge of the next level. And then I can understand mediators, I can understand why they talk about life and eternity. I can understand that through their death; they will be able to ascend to Heaven. Or that they, in being what they were, were exactly the same in principle as God the Father, comparing it to the Son of Him. And that that what is given by them, in the form of either a prescription of a method, or a way of living, and that that what could remain with a person who wishes to grow up, is actually that what was sent from Above in the form of a Holy Ghost which, now in the terminology of Gurdjieff, we simply call a neutralizing force. Simply because that what exists on Earth is two-fold, and we always have that on this Earth in our concepts as good and evil, and positive and negative. And that somehow or other, that solution has to be made by means of the introduction of something very special, so that it is not only the question of a responsibility which one accepts, but with the responsibility also the ability and the willingness to find out the reason for certain things existing, including oneself, including as many forms of life as one is possible

to understand.

And so I find myself in the last years of my life trying to tell a few things about my own experiences. And of course, Gurdjieff has meant such a tremendous amount to me in giving insight, in giving actually a combination of all kind of knowledge in which I happen to be interested. And fortunately, having had some experiences of seeing the world, and having been in contact with a variety of different kind of nations, and aborigines to some extent, or people who had a religion which was entirely different from our own, and trying to read about them and talk with them and find out. It was then a little bit easier to combine the different principles of all such kind of influences on me. And I , being eager, trying to translate into a terminology which was convenient and reasonable for myself. I say, Gurdjieff helped tremendous amount, because it opened up that kind of a world, not only that there is unity in the universe and that there are different rules and laws in existence, but also that it gives a certain depth. And by depth I mean now, that what is actually there, but which can only be reached by a more intense effort. So that depth, for oneself, is not just a question of going up to the planetary levels to the Sun, or from this solar system into another one; but that in reality what every esoteric knowledge--each esoteric knowledge is talking about is the development of that what is within oneself, and which has, within oneself, the potentiality of becoming known and developed, and for which one should make an attempt to help it to develop by means of an understanding (of) what is the mediator to reach first an essential level, then the question of essential essentiality.

And that finally, in seeing that that what is ones - we call it - Magnetic Center, that that could be compared to reaching God,

if God is life, and there is life within one's Magnetic Center. That, to reach that, is simply a struggle, a discovery for oneself what one is in reality, not that what is appearance, what is just behavior forms, and not even what one feels, and surely not what what one imagines to be. But the actuality of that realization within is an aim. And that aim, you might say, it is a question of how much can one actually experience that. That, of course, I would call a realization of an existence, but such an existence which is quite differentfrom our existence as we are, in the first place in our unconscious state, but in the second place, even when we try to describe consciousness and conscience, that we still are at odds regarding such terminology.

And so, of course, this whole question either of deepening, or the question of levels of being, or the question of the difficulty that one has to fight for one's life, brings it to the realization that the first step is from the outer life conditions in which one reacts, to that what is within one and we call it inner life for oneself. Many times we simply say if I could only reach the level of a Kesdjanian body, and then trying to indicate what is meant by that kind of an emotional state. And comparing it then with what actually is going to happen, which is the death of the physical body, and the wish - not only the wish, but more or less the certainty which exists many times in the experience of a person, that that what is really as eternity is of course eternal, and continues life after life; or whatever we say as life, being enclosed in any kind of a form. And that the question of deepening of that kind of an insight, that kind of understanding, is really dependent on more and more the realization of the form in which life happens to exist. And the thinner, or the less dense the form becomes, the more freedom there will

be for life itself, until finally perhaps this question of fusion with God Almighty may be possible, if all different attachments which one has, and which one has now, and you might say have been given to one by the mere fact that one happens to be born particularly on this Earth, when they, as attachments, have been understood. It is of course a subject in many religions of looking for that, I say, as a general word, in Nirvana.

But you see, what Gurdjieff gives is an emotional quality which is based on a real desire of wishing to grow up and an understanding that that what one is, at the present time, will never reach the level - we call it sometimes, going up vertically towards heaven. And although the descriptions of heaven are very enticing and intriguing, it is still this question which always comes back: the responsibility I take for my life as I live it now on this Earth. And hoping that, during that time, somehow or other a certain part of me can grow wings, so that then the death of the physical body is just an entry into a new form of life, again continuing in such a way and having different kind of properties which, from our standpoint, we call spiritual. That what then actually takes place on that kind of a level is not so easily described in the terminology of us, and even if we make an attempt, and even if we hear from others who may be living there, trying to tell us in certain words, it is not always clear. And although we say, when Jesus Christ or Buddha, or Mohammed, or any Tibetan which we perhaps don't know but may appear on this Earth, many so-called people as personages, representing esoteric knowledge, which, for our benefit, have been put in a form that we can understand it. We constantly look for that understanding in a terminology of our own; otherwise it's extremely difficult to do anything with it because we have no language as yet.

You see, the language that we would like to have and that would enable us to live on a higher level - and by higher level I now mean the level of all the planets, our emotional states - is really that our Kesdjanian body should have a language of its own. And the particular difficulty that we happen to live in is that that what is now feeling is so closely associated with the physical expression, the physical existence, that it is practically impossible to separate them. And for that reason, I say when I look inside and my eyes are there and the eyelids becomes like a little bit possibility of Scripture, that what is written is Kesdjanian language, and I cannot as yet decipher it, simply because a realization of my Kesdjanian body does not as yet actualize sufficiently, to be sufficiently full-grown to be able to read.

How does one learn it - of course that is always that question. There are a few indications of what is needed. I've said many times a sigh will give one aspect. There is another, I've called it awe, also something quite indescribable. A third one, bliss, which I don't know about. And the fourth, my feeling in intensity, in emotional state where I don't need and wish words, but when there is an intuition of the existence of something that becomes quite holy, and sacred for one, and only can be experienced in the presence of silence.

And nevertheless we live, and we have to. That is, we have to continue. And therefore, spending many years of my life, and not as yet feeling that I can withdraw from it, I've talked about Gurdjieff and ideas in many, many meetings. Recently, being on the west coast, I was there on a Tuesday and immediately we had a meeting that evening which I think some of you heard. And I said in that, this little period of about nine or ten days I would like to make very concentrated. I would like to work with all of you during the day, and in the evening

I would like to talk about what are your experiences. And then, at the end of that period, if we can, and we have reached maybe something which is within our reach, I would like to transcribe all nine - it turned out to be nine meetings, give it a certain form - maybe if we have multilith, I don't know - and to put it together as a little brochure and give it to every one who happened to be at such meetings. I ask myself then sometimes why? Do I consider what we talk about - and many times with questions and answers - in the best way I could think? And sometimes being a little angry, like at the second meeting when I wanted to restate why did I come, why was it necessary for me to spend the energy or the money, to be there and to spend some time with them so that there was not going to be any particular loss of energy, if I could help it, that I then suggested to them again and again to them, and then together with that, a variety of different kind of meetings - one in Berkeley, one in San Francisco, another in Chico - seeing what we could do with different kind of audiences in different ways perhaps of approaching Work, or describing it. Why do I feel that it is important to have that, and then even go to the extreme of saying, it ought to be good for you to be able to listen to it afterwards? Why can't I be satisfied by just talking and let it go at that and leave it - and this applies to all of us - just leave it the way it is, and you take what you can and if you don't want to, don't. And if you can take only a little, it's all right. It's your affair. It is your life. It is something you must know about.

But I think that in the Bible, even, there are many times repetions of the same thing. And knowing myself, and knowing a little bit about our nature, it is sometimes extremely difficult in the midst of all kind of unconscious subjectivity, to allow some other kind of

a thought, or a feeling and sometimes even an awareness, or a deep deep down emotion to exist. And that concepts about past and present and future cannot easily be understood until one starts to consider it. And that the kind of knowledge that we are interested in has to be searched for. And that at times you may be quite disappointed, and then maybe, at such a time, it is right to listen again to certain things you have heard already, and maybe at that time you will understand a little more.

And so, there is repetition after repetition, but very necessary for each person because no one can become conscious overnight. And many times that what takes place in one's ordinary life is enough to efface any kind of an influence, at least for a little while. And then when you think about it afterwards, your memory is not always correct. I do believe that a person has to continue to wish to Work to find out what is real Work, what he really is. I have many times suggested of course that you are interested in a variety of other things, and I've said now a little while ago about my own interests. But, you see, you must also understand that many times such particular interests only would lead to the satisfaction of curiosity. And that that what is given by Gurdjieff as an esoteric knowledge is really very much more worthwhile than many things that have even been published. And that you should, if there is a method given, you should give it the benefit of the doubt, and continue and continue. When Gurdjieff says, hundred times, hundred times, continue, continue, he means that it is not that easy to overcome the crystallizations of one's subjectivity.

And why is it necessary to understand that kind of a dissolving of crystallizations? Simply because death tells you exactly the same thing. (All right, Bill.) (TURN CASSETTE)

(Bill: Okay.) (MR. N: It's all right.)

Because what is death really, the way we know it, as it were,

from the outside? The losing of a body, continuation of life. We hope of course that feeling, as such, not being material, can continue. Perhaps we hope even that the beginning of our feeling, which we call the beginning of one's Kesdjanian body, and which we indicate by DO-RE-MI of that tonal scale, that that even might continue, although I would say it is questionable. And that also that what is started as the beginning of one's Soul, the acceptance having to be that the Soul is not as yet full-grown enough to enter into any cosmic realm. And that the reason why a person happens to be on Earth, why the solar system is made up of three stages, that it is required for the Sun and its own solar system to become one before it can enter into the realm of constellations, and the Milky Way. So for that reason, that this whole question of dying, of losing one's physical body, means that if life continues to exist, it has to exist in a different kind of a form, of emotions or intellect. And whatever the attributes are of that, and particular kind of properties, that if one wishes to live at that place - sometimes we say then, the planetary level and not on this Earth - the preparation on Earth has to be in that direction, so that when one does die one is prepared to continue. So that the change-over from this life into a spiritual existence need not be feared, and that one can continue as if one opens just a door, and steps through it, and is in a different world.

It is not fair to say that that perhaps can take place anyhow, and that many who do not believe in any kind of a life hereafter, will also experience that, and that those who may follow any kind of a different way of development will be enabled to do something about that for themselves and be prepared that their life enters into a new kind of a form. I'm not saying that because I don't know it. All I do know is that I have to Work, and I just cannot live without Work.

I can accept myself. I can be and sit quietly and meditate and do whatever thoughts there may be, or any feelings. And the contentration during such a time can be on a possible development of mine, or on the majesty of God Himself, or the universe as a whole. Or I can think about what is life of human beings, and what are my relations to them, and how should I be, and what is right, and to what extent do I influence them and they influence me? And should I leave that alone or not? All such questions can come to me. I can think about them. I can prepare. I can prepare in silence. I can prepare in saintliness. I can prepare even by being a yogi, I can be even a fakir.

But you see, the idea I believe of God, and maybe Beelzebub, and maybe through him, of Gurdjieff, has been at first the acceptance of a man as he is, with his three centers, is an indication of what perhaps should grow out as such. And the realization of the existence of different activities and life being manifested in what we call three centers could lead in a continuation of growth to the formation of three bodies, as we call them. And it is not a very good term. Because Kesdjanian body is not a body as what we call physical. And surely a Soul is not at all like even Kesdjanian or physical. But we don't have a particular name for it. We can say, an entity; it is not possible for Gurdjieff to introduce all kind of strange words. When they say about the center, and the center being affected and calls it bobbinkandelnost, it simply means that he wants to indicate that that kind of a word represents a certain concept with which we are really not familiar, And that many times words like Rascooarno should not have the same meaning as death, not the way we have been brought up with all our associations. And that the greatest trouble is to find words which are indicative of that what is, and not that what may belong to it. And that is our struggle.

And coming back now again to my aim. We've had a group for some time. Many mistakes we make. We've kept together to some extent. I said before I went I have seen possibilities of here and there having different opinions. But you see, I'm not particularly interested in different opinions. I'm interested in the form of life and the relationship with people. I'm interested, as far as I can see, in how a person is in relation to someone.else. I do not believe in an ivory tower. I cannot believe that the fanatics have the world, or that the flagellantes are on the right road for becoming a man. I do believe a man must be three-fold, and if possible, complete - completed as three bodies. Because I believe in the Law of Three, not in the Law of Seven. The Law of Three is for me a stepping stone towards unity; the Law of Seven isn't, although it's made up of two triads held together by a FA bridge. And it is necessary to understand why there happen to be two triads. And that therefore the DO and the FA and the SI-DO become important points in that kind of an octave. And the translation of phenomena into noumena is simply that I see DO and FA as SI-DO as essential qualities of any kind of a Law of Seven. But that then the totality of an octave, from DO to DO, and youmight say, the shriveling up or the telescoping of that and becoming a unit and as a result of the three existing which, then, in the formation of first a triangle, and gradually reducing all angles and all sides become a point. That for me makes sense because that I can apply to my own life; I can see myself in the three different functions of myself. I can the necessity of a harmony between them. I can see that what is taking place now , where things are left haphazardly to any kind of a development, and a wish, and a wish on the part of each of the centers on their own to do as they please, I can see the chaos that is a result of it. I do not see Harmony; I can see a certain

form of enjoyment and sometimes of pessimism. But there is no level of being which is poised.

I become interested in the question of equilibrium: the balance within myself to be as a man, and a balance which can be given by the development of that what is now potential. And then in the realization that the two of them could become, as it were, brothers and sisters, that they then, as one, combined in an aim for the wish to grow, both to become conscious and conscientious, will need the help on this Earth of a third something, which is the body, and then the body functioning as the neutralizing between the positive and the negative. And in that way, solving the problem of this Earth, which is just two ppposites, into that what is given from Above as God the Father and the Son and the Holy Ghost. And seeing that the symbolism, which has a practical application in my life, and the more one can understand what actually could take place, then there is a definite reason for wishing to Work the way Gurdjieff indicates, of first becoming free from the manifestations in the acceptance of them as they are without questioning. The second, the possibility, as a result of that kind of Work, of separating the three centers from each other, whatever they are, And then, under the guidance of 'I', the combination of them and the influence which 'I', as an indication of a higher force, existing then partly, you might say, as a Messenger from Above, to tell us, and in participation to help us in the conduct of our life. That then there is the possibility in existence of becoming gradually a kind of man, by the simultaneous development of the three centers.

And when that becomes clear to one, that one then can see what a man ought to be, it is not simply an existence. It is not, as I've said many times, an energy of place because that, in itself, is as it

were, what the universe was when God was on His own, maybe on the planet Karatas, or maybe on the Sun Absolute, I really do not know. But then realizing that something was fundamentally wrong, and He called it Heropass, that He was eaten up - I call it simply eaten up by the energy in place, gradually disappearing into the universe. And that in order for the continuation of such energy to be made available to God Himself, so that He could actually continue to live and be fed, it was necessary to create something out of such energy into a form of a kinetic energy of movement. And this is what we, from our standpoint, visualize and to which we then, first connect, and then hope and believe that it is possible for us to reach a certain state of understanding in which this kind of kinetic energy, in movement, makes sense. And that, for oneself, a certain equilibrium is reached which, gradually, as one goes from, in understanding, from one level of being to another in the direction of a total development and a total understanding, and not to the center of the universe, which doesn't exist, and the Sun Absolute, which isn't there then only in the totality of all existences, that the only thing that one can really understand is a point within oneself which has no dimensions at all, or-which is saying the same thing - has all possible dimensions.

And then, (in) that sense, talking about Magnetic Center, that becomes the real focal point of one's wish to Work. It is that where the cry for life sometimes can be heard. And that appears in what we call this Man - the DO-RE-MI of the Kesdjanian body - who becomes interested in the affairs of life as a whole, and wishes, emotionally, to become involved in that perhaps what would be a guiding force or, call it symbolically, like God governing the universe as a whole, and instrumental in the formation of life on Earth, as

we know it, of mankind. That then, for him, it is necessary to see that such a God in existence, (in?) an 'I' meditating about that, wishes to understand, more and more to see what can be done by myself in taking responsibility for that, and first satisfying the Three Rules of Objective Morality regarding my personality. That then, afterwards, there is a chance for real understanding of the meaning for a part of life, as represented by myself, to help, to extend that help, to understand that what is necessary for helping, that what is really necessary for the maintenance, and to be able to give that also, you might say, as a decret, away for those who wish to know. And that, in doing that, one fulfills a function as belonging to a totality of life, and not only to one's own little solar system.

And so I think that was the problem that I believe Gurdjieff put to me. And since that time, I became more devoted to that kind of an aim, because I believed that my life was, already at that time, had lived long enough and that it could afford really to concentrate, or to work for the possibility of such existences as were possible, and could be possible for many people. And it was based on relationships. It was based on the recognition of life. It was not based on selfishness on my part. It was not based on wish for glory. It was not even based on a wish for respect. It was based on the necessity of being, and in such being, maybe able to care for the willingness, on the part of others also to become a being, and to try to talk about Gurdjieff the way I saw it, the way I felt it, the way I believed in it, and the way I hoped that my experience would indicate the truth, not only for myself, but perhaps for others.

That is why we have meetings in the beginning - a little bit here, a little bit there. Then a little later, a little larger. Then looking for a different outlet, so as to have different applications, and we

got to this Barn. And/went from the Barn, extending and using activities for definite purposes, and the reason for association with each other, and the inability, on the part of the group, when once you were in it it would be very difficult to leave it because there was something necessary and requisite of a necessity of finding out what one could, at all costs, because you didnot want to be like in ordinary life, that when you wanted something and you didn't like it, or/didn't get satisfaction, you could leave and go somewhere else.

You see, this question of marriage to the Barn is not subject, really, to a divorce. It means that all means must be extended and expressed and worked with, until one finally can come to the conclusion that you've done enough of that, and that there is nothing more in it for you, and that you have exhausted all such possibilities to the extent of your own capacity. It is right when you come to that place, that you then honesty say - this Work of Gurdjieff does not mean anything for me. And of course I will always say, go, don't stay; there is no reason for it when you don't have a reason. I am not the reason for it. I happen to be here; and that happens to be my particular Karma at the present time, and whatever that may mean. And when I look back on this last year and I consider it, I ask would I do the same thing again, that I, you might say, continued with a year ago? Would I continue with the way I have Worked, and do it in the same way? Have I mistakes? I started by asking that : what mistakes have I made? Such mistakes, of course, belong to me; they belong to my and my relationship in private life towards my Holy Father, towards that what I still believe in as giving me a guideline of that what I wished to see as an 'I', temporarily existing for the condition of Earth. Because after Earth has been left, an 'I' is not there anymore. It is consumed in the fusion, or the part-fusion

of that whatever exists either as centers or as bodies that can be fused together. Because the spiritual world does not work with eyes; it works with insight, it works with telepathy, it works with nearness, it works within simultaneity. And therefore I don't need an 'I'.

An 'I' is good for me as long as it lasts on this Earth, as long as I keep on breathing. But when I don't breathe anymore, in the ordinary sense of the word, the 'I' cannot help me any longer because the 'I' itself does not know that language which is necessary for better understanding of my existence, of that kind of freedom.

But you see, we're still here, I'm still here. Will I live for another year? Of course I get little notes and letters. I love them, not because they love me, It is because there is an expression on the part of many who say, yes, Work has meaning. And then I say, yes, I'm glad. It has no more meaning really, and it shouldn't have that. I love people. I would like to tell many things that I can't tell for the sake of just telling them, like when the children - my children - were young, I loved to tell them stories so that afterwards they could remember them and perhaps they could have a meaning. What we talk about is not stories. We talk about real experiences, about things that are, in that sense, real as becoming manifest, and having for one a very definite meaning in one's life when one's life is manifested on this Earth, in the form it happens to be, so that the experience happens to be an extension of that kind ofmanifestation. That we simply say, as reality, a realization of life existing.

But when one wants to talk further, about what might be , and one wants to consider the possibility of a future, one has to understand very well what the past has been , and put it in a crucible of objectivity, as represented by the present. And then, in the present, having

lost all kind of forms of memory which tie oneself down, one enters every day into (a) new possibility of a new kind of experience, wishing already, from that standpoint, that that what is the future is not a question of extrapolation of the past, but an entirely new - I say many times - a step up on the ladder, a step away from what is Earth, a step in which one leaves many times the Earth, and enters into a different kind of a sphere. But still tangible, enough so that one doesn't lose contact, still remaining on Earth and not as yet flying away. but having the potentiality, and even then the possibility of seeing in perhaps, in a certain kind of an idea as imagination, or in that what is felt by intuition as a possibility of existence. I do not know sometimes what is worth more for oneself, but what I do know is I wish to have a desire for the continuation of living; and in understanding relationships between people, and being able to formulate, to some extent, and hoping then that one is understood, and not being bothered if there is no further understanding. You must understand that.

I'm not interested in convincing and, in that sense, I'm not a teacher. I don't want to have the responsibility for you becoming a teacher, also, like Ashiata Shiemash . I wished you would learn how to formulate, how to stay within a framework of certain concepts, so that then every once in a while you can even make reference to it. I've said many times the references to ALL & EVERYTHING are few and far between, because you don't study, as yet, enough. You don't wish to. You consider your life still important enough so that you don't feel it is necessary to become over-spiritual. And perhaps I don't blame you because I know what that means. And at the same time sometimes I am a little sad; in that way, perhaps, I'm concerned. And even that kind of a sadness I don't wish anymore because it doesn't do you

any good - partly because you don't know it, and it doesn't do me any good, because why should I suffer. I don't wish that. I want understanding. I would like for myself, in my privacy,to be what I can be, but under the influence of that what I call God, and not wishing anything for myself, than only what is righteously understood as belonging to a certain kind/concept of totality, which I call my world, in which I would allow and try to introduce or to keep that what is sufficiently indicative in reminding me, for Work itself. That anything that I would like to experience can be traceable to a certain origin, having a meaning in my life because I experience it. And then the translation, for which I of course ought to have enough energy and enough wish, and by the grace of God, understanding that/what is not for me, but would ultimately be for the will of something else, not of myself; the wish, in reality, as much as is possible, in detaching myself from myself, to be a little bit more of a channel, and not to wish to cloud the issue, or to soil that what is, what I understand, esoteric knowledge.

You see, I don't know enough. I'm almost, I will say, I'M beginning at the end of my life. I let sometimes my whole life go by in review and I start to judge it - it's past, I have a right to judge it, to judge myself, to know where I made such mistakes and where someone else did not understand, and where I was not really right, and prejudiced and idiotic and stupid. But all of that, exactly because it is past, I can take, but when I come to the conclusions that at each present moment, I am not as yet what I know I ought to be, then I pray to God that maybe He can help me to tell what it is that I should be. And maybe He doesn't tell me, and maybe it is brought back to me, do and Work and see. Maybe then, when you pray, you will be heard and you will find.

So I go into my next year. There is the group; there is still responsibility. There is still, on my part, a willingness. And there is still an appreciation of everything you are doing, the way you are, the way you look at this Work as a possibility, that you're honest, that you can remain honest; that you really wish so that you can spare the time to find out what is really what, and to express it and formulate it, understand differences between an emotional approach and an intellectual one, and that what is a physical one. I've talked about it many many times. It should not be a difficulty to you anymore to know at least what I've said about it. Read, listen to some tapes, find out. I would suggest to you - no, maybe I shouldn't. I should keep it all to myself. I should, by this time, leave you alone. I would say 100% leave you alone to see what you are, what you represent now as life, willingness to find out about your own spiritual existence. All the time that I simply can tell you, go ahead and Work, and not keep on explaining and explaining.

Some day I won't be here to explain. You will have to face it if you consider your life important. It is not important because I'm here. It is you and your God, you and your conscience, you and your consciousness. It is your will to become, as we say à la Gurdjieff, a conscientious and conscious man, a harmonnious man, a man in equilibrium who is able to do what a man should do, understanding what has to be done, and having the ability to do it with the equipment he then has. That would be a description of an individuality. And that is the aim: to become, and to come as close to an individuality during this life-time. And to forget, or to eliminate, or to place in the proper place, in proper proportion, that what is now one's personality, with all the attributes belonging to it, of unconsciousness, trying to find why such and such and such and such does not belong, and why

emphasis should be placed on that what belongs to God Himself, or to the hereafter, or to esotericism, or to eternal life. Of that we are part, not just of this Earth. This Earth is wonderful as a little stepping stone, and one can always appreciate and be grateful for the existence, like one ultimately ought to be extremely thankful for having life and the possibility of a development. That would be really the application of esoteric knowledge and finding, gradually, the place one should occupy, one is allowed to occupy in relation to God Almighty.

So, to Gurdjieff. May he bless us. I hope he will. I hope he, in whatever time there is for him now, or perhaps even a certain kind of timelessness, that he still has some kind of contact. In any event, to his memory.

SUNDAY LUNCH

MR. NYLAND: We don't have so much time for this lunch, because it goes on the same cassette as last night and that was a little lengthy.

Tomorrow is Gurdjieff's Memorial Day. I would like you to consider that tomorrow. Instead of going into a long discussion about Gurdjieff and the reasons why I love him--loved him, why he is important in my life, and hope that it is also important in the lives of many of you - instead of doing that, I think that if you want to pay homage to him and at the same time profit, could you make a promise to yourself that tomorrow is going to be his day? That you will put to practice whatever you know, that in your thoughts you many times will consider the question of Work, that you perhaps have the right kind of an attitude towards it, in some way being grateful that you know about it. Because when you see people in ordinary life and they lose themselves, or they get too angry or

third one, even partially. The tremendous amount of energy which is represented by the combination of that kind of an attempt, is sufficient to create an energy which can counteract your identification energy. And moreover, when that energy then becomes available, because it is not to be used anymore for identification, then it can be used for a different purpose, particularly when it is negative emotional energy, it can really feed your attempt to Work, and definitely could help you to form more of your Kesdjanian body.

So I would say tomorrow, if you can remember Gurdjieff, and remember then yourself because you are reminded of your own life, as it were, a dedication on a memorial day, not that he has died, but that he has left a heritage. And that it is up to us to try to see how can we use it, and in that way be grateful for his life having existed, and for your contact with having heard about it. That is all I want to say about Gurdjieff. There are a few other things, if time allows me with this cassette.

I want to thank all of you for what you have done, what you have wished to do, that you have wanted to give me certain things in terms of money. You must know that whatever you give is an investment in the Barn. And then, when the investment can bear interest, or can even be used for reinvestments in variety of different activities, whenever they are needed; or for the help of people in order to maintain themselves, or sustain them - you know that all of you get all that money back, and I hope with interest when it is invested wisely. Nevertheless I know what it means, and when you give freely, I can take it freely. If it were done in any sense of obligation, and if I knew about that, I would return it to you. It will be used, I assure you, and I hope quite well. I hope that all of us can profit by it.

It's a wonderful thing to have such occasion to tell you how grateful I am for all of you, because even if I talk about Work and I ask you to pay attention to that, you being here, sometimes listening, sometimes a little exclusively existing, at the same time still more or less being bound by something that you really don't understand wellas yet, it has an affect on me and my own Work and my life. And after all you must realize, I have to live that. So My gratitude extends and I can say it on the day after a birthday, and then I don't have to mention it again, maybe not for another year.

I want to tell you a few things. We've made some changes on the west coast with the so-called Group I. I've set it up this time without any moderator, and I've called the people just a member of a so-called training school, giving them all the opportunity to talk and talk together and exchange. And thereby offering the opportunity for all of them to talk and not to be dependent on any moderator who might say yes or no to it, what they are supposed to do. It was last Thursday, the day that I left, that they had their first meeting, and practically everybody talked. And the conversation was right, and it was about Work and difficulties. We do a similar thing here on Wednesday. I still would like to ask you to be much more open at such meetings. I haven't listened to the last Wednesday, the one before I did listen to. It was good and it has to improve still. Even if it is good, it is not as yet how it ought to be.

There ought to be much more exchange of freedom, of wishing to talk and not to have fear that someone else is going to look at you and criticize you. When you talk, you talk for yourself to become clear because if you are sick, you want to get well. Many of us are still psychologically sick. We are so covered up by unconsciousness that we can't swim, and we have to get rid of all that débris. And

we can help each other to do that, sometimes for each other, sometimes inspired by someone else, living as we have to, and not as we are accustomed to be at the present.

The Times are very difficult economically, politically - you must understand what is taking place outside. You must realize that you, in some way or other, and all of us will be affected, and that it is necessary to build more and more within yourself, solidity, that what you can count on, to which you can withdraw, from which you become reinforced in returning to your ordinary life.

I hope you can Work. This afternoon, it's abeautiful project that is going on at the Bakery. Many people working, one aim, getting in each other's way, but Working sothat even with this kind of thing I understand and I hopetomorrow morning we can have breakfast in the new place. Wouldn't that be lovely? Just to see it, to remember what we have had in the years when we came here first. The changing over of making the Saturday just a free day, rationalizing about that, also has produced more of an atmosphere we used to remember, and we were very grateful for at that time. We were not so complicated then. We have become a little bit too much and because of that, a little bit too far removed from each other. It's necessary to bring back again that kind of understanding between us, very simple, not too serious, but just the same, quite intent on wanting to extract from whatever the Barn can give, that what is food for us and nourishing. That I hope you will have also this afternoon.

Take care of yourself and remember Gurdjieff tomorrow.

To Gurdjieff. (Toast)

And Peter...

END TAPE

Trans/rough: J. Haim